39: Gerstle & Raitt C,Q-4,5 (1952-1972)
1974 0U9 Tonga 0U9

509 will facilitate travel to and from Tonga for residents
505 and visitors.
131 The recent establishment of Tonga's first
179 commercial bank, the "Bank of Tonga," with its
[453] modern banking and checking account system, loan
service, and increased interest rates, is intended to
further the economic growth of Tonga. Limited
179 foreign aid is being received from New Zealand, U.K.,
648 Australia, U.S.A., Japan, Canada, India and other
countries. But like all developing nations in the
Pacific today, Tonga is concerned with *autonomous development*, and it is in this interest only – not to
become the pawn of a major power – that she seeks

[p. 55-B]

[TEXT CONTINUED ON PAGE 516]

/244 cont./

454 [436] [472] [181] [177] [652] [453] however, represent a very small minority with an "un-Tongan business sense."--It is quite interesting that a larger group of Tongans, such as probably exists from what has just been said, seems to have taken over the European habit of money-saving, for at the end of 1951 the Government Savings Bank /cited in English/ reported 6134 savings accounts with deposits of 181,611£T. (649)

649. Colonial Office, Report on Tonga for the Years 1950 and 1951. p. 11.

However, it is more a matter of "safe-keeping of sums of money for a limited time: than a "continuous accumulation of deposits," for in the same year the withdrawals exceeded the deposits.

452 426 There is no real indebtedness among the Tongans, for shopkeepers throughout the Archipelago today sell mostly for cash. Only a few Tongan grocers on the smaller islands sell goods on credit. But they [671] demand of those countrymen, who /245/ seem to them unreliable, securities (for example, valuable mats); it also happens that natives pawn coconut harvests and other plantation products, though this is forbidden by law.

436 177 178 182 Money has had a certain negative influence on the social life of the Tongans inasmuch as some natives have gone over to selling food and other things to their countrymen, which were formerly, as a matter of principle, given them without direct quid pro quo. Some [425] Tongans even take advantage of the old traditional system of "anticipated reciprocity" by asking their neighbors for something and receiving this "for nothing," according to the old custom, while they themselves fulfill similar wishes only against payment in money. Another case is that of S.M. on Nomuka who immediately pays for everything he requests and receives from his neighbors, in order to avoid the obligation of having to give something himself, the next time, without being repaid. Thus money can have an alienating effect